

THE  
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SUNDAY-SCHOOL MAGAZINE.

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RICHMOND SUNDAY-SCHOOL UNION SOCIETY.

The eleventh annual report of this interesting auxiliary was not prepared in season for the general report of the parent society. We are pleased, however, to observe, that the annual meeting will be held hereafter previous to the anniversary of the national union.

The directors state in the introduction to their committee, that they

Would call upon all who take an interest in the success of the cause, to unite with them, in rendering praise to the Almighty disposer of events, that he has been pleased to smile on their humble efforts in granting to the schools under their direction, a measure of prosperity without a parallel in the annals of this society.

We are equally gratified with the following testimony to the advantages of the monthly concert.

Within a few months the monthly concert for Sabbath-schools has been observed, and we can truly say, these occasions of mutual exhortation and united prayer, have been refreshing to those who have espoused the cause, stimulating them to persevere in their efforts to promote its prosperity.

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From the report of the treasurer, it appears that the disbursements of the society did not exceed *twenty cents* for each scholar. We have not, at hand, sufficient data to determine how far this may be considered a just basis for a calculation of the expenses of Sunday-school instruction in the United States. It is the exact appropriation for each Sunday-scholar in the state of Delaware, by a provision of the legislature, and founded, it is presumed, upon information furnished by the teachers of their probable wants. There is of course, a very considerable difference in the expenses necessarily incurred in different places, growing out of various circumstances, but assuming *twenty cents* as the average cost, it will result that the whole annual expenditure of the schools connected with the union does not exceed \$35,000.

A large sum, indeed, in itself, and creditable to the christian benevolence of our citizens, but how disproportioned to the amount of good flowing from the system which it sup-

ports. An amount, scarcely adequate to the annual expenses of three or four fashionable families, furnishes through the agency of our self-denying teachers, the means of knowledge to more than 175,000 of our youth. Well may the directors express their belief,

That more good is accomplished among the poor in Virginia, by the small sum expended in communicating instruction in these schools, than by the state at an expense of at least \$5 per scholar, or the aggregate amount of \$45,000 per annum, this arises chiefly from the cause to which we have adverted.

We trust that the following appeal, with which we conclude our extracts from this report, will not be lost upon those to whom it is addressed. The friends of Sunday-schools may want faith, zeal, and perseverance, but they can never want *motives*, and those at once the most solemn, affecting, and important.

And now let the christian who is addressed not only by the considerations which should move the sympathy, and enlist the aid of others, but by the higher obligations of love to God, and zeal for his master's service, turn from the encouraging view of the past, to the yet more delightful anticipations of the future, and contemplate with lively faith, and glowing ardour, the career of usefulness which opens before him; the success which shall attend the exertions he is called upon to make; and the crown of glory he is destined to wear if he faint not.

#### DWIGHT MISSION, ARKANSAS.

From the Rev. Cephas Washburn to the Corresponding Secretary.

August 4, 1827.

The state of the neighbourhood around us, in point of morals and religion is deplorable. Among the poor Indians, with whom we dwell, the gospel has shed a few rays of its cheering and life-giving light. In-

creased efforts have been made during the year, to make known the unsearchable riches of Christ to the heathen, and the desire to hear is increasing and almost universal. The gospel, we trust, has, during the year, been divinely made the wisdom of God and the power of God to the salvation of some precious souls. Of this number, we record one young woman, who has been a member of the Sunday-school. Her hopeful conversion is recent, and she has not publicly professed her faith in the Redeemer. One of the female members of the mission, and a teacher, Mrs. S. S. Hitchcock, entered into the joy of her Lord on the 3d of March.

Our method of reward hereafter will be giving the privilege of the library to the deserving, and debar-ring delinquents.

The white settlements around us are in almost total darkness. The Sabbath is awfully profaned, and immoralities of every kind prevail. It is but rarely that preaching is enjoyed, and when it is, it is by men who are very illiterate. Though we hope many of these are truly pious, yet it must be obvious to every one who duly reflects, that they are far from being the proper kind of men to give the right *tone* and direction to a rising community. Indeed, to go from this nation, reputed *savage*, into the white settlements around, is like going from a partially *christian land*, into a *heathen country*. In the nation, the field is "white to the harvest." In the white settlements, the fallow ground is to be broken, the seed sown, and the soil cultivated, before the harvest can be gathered. May the Lord of the harvest send forth labourers into his harvest, and also to break up the fallow ground and sow the seed.

#### RELIGIOUS EXERCISES FOR THE YOUNG.

##### *Justification.*

The scriptures declare that the saints of God in all ages have sought to be justified, or to obtain the blessings of the pardon of sin, and acceptance with God, and a title to heaven, only through the righteousness of the Lord Jesus Christ.



David informs us that he would make mention of his righteousness, as the foundation of his hope, when he had the prospect of death from the hand of Absalom.

Psalm lxxi. 16.—“I will go in the strength of the Lord God, I will make mention of thy righteousness, even of thine only.”

Isaiah foretells, that, under the gospel dispensation, true believers should trust in the Redeemer, for righteousness and strength.

Isaiah xlv. 24, 25.—“Surely shall one say, in the Lord,” or, as Paul explains it, Rom. xiv. 10, 11, where he applies v. 23, to the blessed Redeemer, in the Lord Jesus Christ “have I righteousness and strength—in the Lord shall all the seed of Israel be justified, and shall glory.”

Paul declares that this glorious righteousness is revealed to us at once in the writings of Moses, and of the ancient prophets, as well as of the apostles of Christ, as the only foundation on which we ought to build our hopes of pardon and acceptance.

Rom. iii. 21, 22, 24.—“But now the righteousness of God without the law is manifested, being witnessed by the law and the prophets: even the righteousness of God, which is by faith of Jesus Christ unto all and upon all them that believe, for there is no difference—being justified freely by his grace, through the redemption that is in Christ Jesus.”

He informs us, that he himself in particular, and Christians in general, in that early age, looked for justification only through this righteousness.

Gal. ii. 15, 16.—“We who are Jews by nature, and not sinners of the Gentiles, knowing that a man is not justified by the works of the law, but by the faith of Jesus Christ, even we have believed in Jesus Christ, that we might be justified by the faith of Christ, and not by the works of the law: for by the deeds of the law shall no flesh be justified.”

Phil. iii. 8, 9.—“Yea doubtless, and I count all things but loss for the excellency of the knowledge of Christ Jesus my Lord:—that I may win Christ, and be found in him, not hav-

ing mine own righteousness, which is of the law, but that which is through the faith of Christ, the righteousness which is of God by faith.”

Nay, he even tells us that he shuddered at the thought of trusting to any thing for his personal salvation, but that glorious righteousness which was finished on the cross of his blessed Lord.

Gal. vi. 14.—“But God forbid that I should glory, save in the cross of our Lord Jesus Christ.”

And as such were the sentiments of the *saints on earth*, so the same also are the sentiments of the *saints in heaven*.

Rev. vii. 13, 14, 15.—“And one of the elders answered, saying unto me, What are these which are arrayed in white robes? and whence came they? And I said unto him, Sir, thou knowest. And he said to me, These are they which came out of great tribulation, and have washed their robes, and made them white in the blood of the Lamb. *Therefore are they before the throne of God, and serve him day and night in his temple.*”

We are informed by the Scriptures that we become partakers of justification through the righteousness of Christ only when we are led to believe in his name.

Acts xiii. 39.—“By him all that believe are justified from all things, from which ye could not be justified by the law of Moses.”

Rom. v. 1.—“Being justified by faith we have peace with God.”

We are farther instructed, upon the authority of Scripture, that the faith which is the mean of our obtaining this blessing, comprehends in it *two things*,—our *receiving* him cordially, or believing in him firmly as the only Saviour, and our *trusting* in him unreservedly for our own salvation.

John i. 12.—“But as many as received him, to them gave he power to become the sons of God, even to them that believe on his name.”

Isaiah xlv. 24.—“Surely shall one say, in the Lord have I righteousness and strength.”

Eph. i. 12.—“That we should be to the praise of his glory who first trusted in Christ.”

We are told that this faith is the *duty of men*, for it is commanded by God.

1 John iii. 23.—“And this is his commandment, That we should believe on the name of his Son Jesus Christ.”

And at the same time we are assured, that it is the *gift of his grace*, and is bestowed on sinners for the sake of Christ.

Eph. ii. 8.—“By grace are ye saved through faith, and that not of yourselves; it is the gift of God.”

Phil. i. 29.—“Unto you it is given, in the behalf of Christ, to believe in his name.” See too, 2 Pet. i. 1.

We are taught that it is *implanted in the minds of men by the Holy Spirit*, chiefly by the preaching of the gospel.

Rom. x. 17.—“So then faith cometh by hearing, and hearing by the word of God.”

And it is declared that where this faith has actually been produced by that blessed Spirit, it *will be manifest* among other things by the following effects:

It will *purify the heart* from the love of sin, and will lead its possessor to guard against it in his conduct.

Acts xv. 9.—“And put no difference between us and them, purifying their hearts by faith.”

It will *inspire him with love to God*, and Christ, and all genuine saints, and with tender compassion towards the thoughtless and irreligious, and with disinterested benevolence towards mankind in general.

Gal. v. 6.—“For in Jesus Christ neither circumcision availeth any thing, nor uncircumcision; but faith which worketh by love.”

It will lead him to *overcome the world* in its sinful maxims, and unlawful pleasures, and careless examples, and unsatisfactory riches, and busy pursuits, when they tempt him to forsake the path of duty, or to forget his best and most important interests.

1 John v. 4.—“This is the victory that overcometh the world, even our faith.”

And it will excite him to abound in all the fruits of righteousness.

James ii. 26.—“For as the body

without the spirit is dead, so faith without works is dead also.”

If such, however, be the importance of faith, and if such also be its fruits, how much does it concern me to examine with care *whether I really possess it*.

2 Cor. xiii. 5.—“Examine yourselves whether ye be in the faith; prove your own selves.”

And how unfounded must it be to maintain that the men who teach this doctrine weaken our obligations to keep the law.

Rom. iii. 31.—“Do we then make void the law through faith? God forbid; yea, we establish the law.”

(To be continued.)

#### KENTUCKY.

Extract of a letter from a gentleman in Lexington, Ky. to the Corresponding Secretary.

Our school averages 150 scholars this summer. One of our little female scholars died a few weeks ago in the triumphs of faith, and one of our little boys has lately made a public profession of religion, and was admitted to the communion of the church. Last summer 8 or 10 of our teachers became hopefully pious, and were admitted members of the church. Most of our present teachers were originally scholars in this school, and are now members of the church.

#### PENNSYLVANIA.

Extract of a letter from a gentleman in Columbia, Pa. to Alexander Henry, Esq. President of the American Sunday School Union, dated August 15, 1827.

There are now three Sunday-schools in this town—one for the coloured people, established a few weeks ago, another lately put in operation in the Methodist church, by the instrumentality of the Rev. George G. Cookman, which contains upwards of one hundred scholars, and one in our own church; the general attendance in this school is between 120 and 140 scholars, under the care of twenty-four teachers. There is no doubt, but our schools would be abundantly more useful, if we could obtain the gratuitous labours of qualified teachers, but they



are not to be had. In the school attached to our church, there is a great deficiency of male teachers; very frequently the elder boys are taken out of the classes, to teach boys, nearly as large as themselves, and sometimes by their imprudence do more harm than good.

On Monday evening last, the monthly concert for prayer was held in our church, when our brethren, the Methodists united with us, and was by far the largest and most interesting meeting of the kind, that we have ever had. The addresses to the children and teachers were very solemn and impressive, and I am persuaded that all present felt more than ever the importance of training up children in the way they should go, for on them the future prospects of the church depend. Who can calculate the amount of good effected through the instrumentality of Sabbath-schools: yet they learn the habit of going to church, and their minds are prepared to hear and understand the gospel, and to receive with joy the message of the faithful preacher. Almost all the additions to our churches in this place, may be traced to early instruction on the Sabbath.

The plan of teaching in our school is this:—at the appointed hour for opening, a chapter in the Old Testament is read, not exactly in order, but some of the most striking chapters are selected, sometimes accompanied with a few remarks: afterwards, singing and prayer: the school then commences. The scholars reading in the testament, recite the select lesson (generally from 10 to 15 verses,) given out the previous Sabbath. The teachers are expected to ask the children questions on these verses, and talk to them; but it is feared, that only a few perform this duty. However, in order to remedy this defect, before closing the school, the reading classes are called up in front of the desk; and the superintendent asks to each child, one or more questions on the subject of their lesson.—The lesson for the next week, is then given out, and the school is closed with singing and prayer: they are dismissed by classes.

In this way of select lessons, St. John's gospel, has been gone through, and we are now in the Acts of the Apostles. I am fully persuaded that short select lessons, are preferable to the old method of permitting the children to commit 50, 60, or 100 verses in the week, about which they were never questioned, and never remembered nor understood the meaning.

We have a library containing 209 volumes, which we find very useful. This is a sketch of the plan pursued in the school attached to our church, and I am persuaded it might be considerably improved, if we had qualified teachers. If we could only interest the Pastors of our churches in Sunday-schools, much more good might be done, but generally speaking, they do not consider them of so much importance, as to require their attention, but this is a mistaken notion. Put an end to Sabbath-school instruction, and in the course of twenty or thirty years, many of our churches, in all human probability, would be extinct—vice and ignorance would overspread our land, and not only our churches, but our happy form of government would be jeopardized. But the Lord reigneth, and he will take care of his church.

For the American Sunday-School Magazine.

#### REFLECTIONS ON THE MISSIONARY SPIRIT.

The following summary of the population of the world, and of the principal Religious Denominations is from a late publication.

Europe contains	180,000,000
Asia	410,000,000
Africa	30,000,000
America	30,000,000
The World,	650,000,000

"The population of Africa and America, is here stated much lower than the usual estimate, but it is as high as the latest information from the least explored parts of those continents will warrant."

Christians	200,000,000
Jews	10,000,000
Mahometans	140,000,000
Pagans	300,000,000
Total	650,000,000

"Subdivisions among Christians may be thus:

Protestants	60,000,000
Greeks & Armenians	30,000,000
Catholics	110,000,000
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	200,000,000

"Hence it appears, that less than a third part of the human race have yet embraced the Christian religion in any of its forms."

To the view of the sincere christian, the above statement presents a gloomy picture, and excites unpleasant feelings. Near nineteen hundred years have elapsed since the ascending Saviour's mandate, "Go ye forth into all the world, and preach the gospel to every creature." And yet with all the facilities which science, navigation, and commerce afford, not a third part of the inhabitants of our globe have yet heard of that Saviour! What a strong and most lamentable proof of the ungrateful apathy of those who profess to be the followers of that Saviour, and who call themselves by his name! Surely the professors of christianity feel but little of its power and influence. For one of the distinguishing properties of this heavenly system, is to warm and expand the soul with love to all mankind. Whoever "tastes and sees that God is good," will be anxious, in proportion to this happy experience, for others to enjoy the blessing which he so highly prizes. This is a principle of celestial origin; for there is joy in heaven when a sinner returns to God.

The Missionary spirit which in some degree animates the christian world in the present age, shows that more of the power of religion is felt than formerly; and it is a cheering pledge of its future prevalence. But when we compare the little that is done in this line, with the vast expanded field for such operations which is spread before us, such alluring facilities, and boundless resources unemployed, we may say, comparatively, there is nothing done. If the sixty millions of protestants of the present age, had but half the holy zeal and glowing benevolence which animated the christians of the apostolic age, half of the human fa-

mily would not be shrouded in pagan darkness, as is now the case. Notwithstanding the comparative smallness of their number, and all the disadvantages under which they laboured, from the inconvenience of travelling, &c. in that age, it is thought that there was scarcely a country on the eastern continent, but where the gospel was preached.

It is the duty of every christian to take these things into consideration, and seriously to inquire whether he has done all in his power to promote the missionary cause. There is not a christian in the world, however obscure his situation, however small his talents, but what is concerned, and has something to do in this matter. When the work prospers, whether soon or late, it will begin by "great searchings of heart." Sabbath-school teachers have much to do in the business. It is probable that Providence designs them as the first instruments in the plan by which the world is to be evangelized. Whatever degree of missionary spirit may be now excited, few of the present generation will have the honour of being immediate instruments in the work. The rising generation will have the burden of the work of carrying the gospel to the heathen. It is incumbent therefore, on all who have the care of educating youth, especially Sabbath-school teachers, to endeavour to inspire the rising generation with a missionary spirit. They should often describe to them the deplorable condition of those on whom the light of the gospel has not risen. Teach them to contrast their own privileges and blessings, and their future prospects of glory, honour and immortality—with the dreary lot, and awful doom of those who are without God and without hope in the world.

There is a hackneyed saying, almost certain to be repeated when the subject of missions is mentioned, viz. "Charity should begin at home: why send the gospel to the heathen, while it is so much needed at home? There are heathen enough in our own country, in our own streets, and in the suburbs of our cities; people even worse than the heathen." Alas,



this is very true; but, these heathen at home will never have the gospel preached to them as it ought, nor those exertions made in their behalf that should be made, until a missionary spirit be excited. Can it be supposed, that while there is such an apathy and unconcern for half mankind, that the case of a few individuals can awaken much solicitude?

Let a missionary spirit once pervade the ranks of God's people, and as the rising tide floats every thing, small and great, so shall the holy impulse be felt in all charities, both at home and abroad. L.

#### SABBATH SCHOOL CONCERT OF PRAYER.

This Concert, though more recent in its origin, is no less important than the monthly concert of prayer for the foreign missions. Indeed it might be expected, that there would be the most interest felt in the Sunday-school Concert, inasmuch, as this comes nearer home, and is better calculated to interest the feelings of all, and especially parents in the important object for which it is designed. But facts will show that it is otherwise. Almost all who attend the Sunday-school concerts of prayer, are either teachers or children. Now are these the only persons in a christian community, who should meet to beseech God to pour out his Spirit upon Sabbath-schools, and convert the souls of the children? Where are christian parents, when those who instruct gratuitously, and labour to win them to Christ, meet to supplicate the blessing of God upon their humble endeavours? We are persuaded that many christian parents, and the friends of religion generally, have never reflected upon this subject or they would not absent themselves from this concert, when it was any way convenient for them to attend. At present it seems that this concert is abandoned to the Sunday-school teachers and a few of their scholars, as if christians in general had no concern in the matter. As the concerts are composed mostly of teachers, the contributions for Sunday-school missions at the concerts

are principally made by them. Now if any persons should be excused from contributing for this object, it is surely those who give their time and attention to our Sunday-schools.

While the teachers are so zealously engaged in the good cause, christian parents and the friends of these institutions should give them their countenance, and unite with them, not only in the concert of prayer, but in contributing liberally for the benefit of Sunday-school missions in destitute places.

In this village, at the last monthly concert of prayer for foreign missions, there was contributed one hundred and thirteen dollars; and at the Sunday-school concert, one week after, for Sunday-school missions, *fifteen dollars*. While we do not wish to see our contributions for foreign missions lessened, we wish to see the contributions for Sunday-school missions bear some proportion to the importance of the object which missions of this sort are designed to accomplish.

*Rochester.*

#### EARLY SUNDAY-SCHOOLS.

Dr. Friedlander, in his sketch of the poor in Germany, presents the following interesting facts:—A respectable ecclesiastic, named Kindermaun, formed a Sunday-school in his village, in 1773. The first object, however, appears to have been an improvement in church music. In this manner, he drew the attention of the parents, and by degrees created schools. His example was followed by others; and eventually, Maria Teresa rewarded Kindermaun by ennobling him. She even levied a fee, in favour of these schools, which exceeded 30 florins. When Sunday-schools were thus established, out of 200,000 children susceptible of receiving instruction, there were only 14,000 who received it effectively; but in 1789, they reckoned 158,766 (out of 250,000) who were instructed. In this province, (Bohemia) crimes began immediately to diminish as instruction increased, which led to the establishment of similar schools in other parts of Austria; and it appears that crimes have diminished wherever Sunday-schools have

been established. This led to the formation of Sunday-schools in different kingdoms of Germany. The Prince and Bishop of Wurtzenburg and Bamberg principally distinguished himself in favour of Sunday-schools, and every thing which contributed to the education of the poor was instituted. The result was that from 1789 to 1798 there were only 765 criminals. In ten years previous to this there were 1523 criminals. Thus showing that crimes had diminished more than one half as instruction was given to the poor.

#### SUNDAY-SCHOOLS.

If the question were put, "Which of the institutions is most beneficial to mankind, that has arisen out of the introduction of Christianity," we should be almost ready to reply, "Sunday-schools." Little did the philanthropic Raikes imagine, when he hit upon this fortuitous scheme, that there would, within half a century, be embraced within its provisions upwards of twelve hundred thousand youth, scattered over every part of Christendom. It may now truly be said that these institutions have an important bearing upon the destinies of a nation. They are the panacea of latent vice as well as overt, and by implanting salutary and lasting impressions in the minds of children, qualify them to become the best of citizens. Instances might be cited where these schools have had an almost incredible effect upon the character of a population. One is sufficient. In Ireland, where iniquity almost exults in its own tremendous infinity, it has been ascertained, that of all those youth who have attended the Sabbath-school, not one has ever been known to be arraigned in a case of criminal prosecution. This fact then, should settle for ever the utility of these excellent institutions. We may offer remarks hereafter upon this subject, for it is one in which we feel great interest.—*Nan. Journal.*

#### TO ELDER PROFESSORS.

It is a pleasant thing for a man of sensibility and taste to survey the

beauties of creation. It is delightful for a man of learning to range the field of science, and revel amid the literary enjoyments with which it is replete. But a more elevated satisfaction is that which the man of benevolence enjoys when he looks abroad over the landscape of human life, and finds that there is an influence exerted over it, beneath which its aspect brightens, and its discordant elements are made to harmonize. It is just such an influence which our different institutions for the promotion of the gospel are sending forth to beautify and transform society. And among them all, there is none in whose operations it is more apparent than in that one whose central establishment is located in our city.

The American Sunday School Union has many friends, for it has arguments that are peculiarly appropriate to almost every class of the community. The great majority of Christians are interested in it, because it is promoting that common faith in which the sympathies of the great majority of Christians so congenially unite. That large class, who, without being religious themselves, are friendly to religious order, are found contributing to its support, because it fosters the "daily decencies of life." The lovers of literature aid it because it must extend the empire of intellect over a region which has hitherto but partially felt its salutary sway. And the men who contemplate with patriotic solicitude our national advancement, are its active patrons, because they know that public virtue and intelligence afford the only foundation of political stability. It is not wonderful then, that much has been done for this institution. Money has been given, and labour has been cheerfully bestowed upon it; and under the direction of those who have generously contributed so large a portion of their time and talents to it, every section of our country is beginning to feel its power. Notwithstanding all this, I have often thought that the most important method of promoting the interests of Sunday-schools is very much neglected—I mean impressing the minds of those who profess religion with a sense of the responsibility



which has been, in this respect, devolved upon them. Before Sunday-schools were introduced, the opportunities of communicating religious instruction were, for an ordinary professor of religion, not near so great as as they now are. He could, for the most part, only do this through others; but here is a scheme of charity which gives him almost the same relation to the children of his immediate vicinage, which a pastor sustains in his congregation. A Sunday-school teacher is, indeed in many respects a clergyman. He instructs, admonishes, exhorts his class, and adopts any prudent means of leading them to religious truth. And this leads me to observe, that there appears to be an important error on this subject abroad amongst the churches. On what class of community does the work of instruction most naturally devolve? On the young, who are without authority, and for the most part inexperienced, or on those who are more advanced, whose very appearance commands respect, and to whom years have given the maturity of knowledge? Surely none can be at a loss for an answer to this question; and yet if you were to go into any of our Sunday-schools, and look around upon its teachers, you would gather a reply very different from that which reason proposes to dictate. Why is this so? Why are our schools filled with young people, who cannot have much experience, and many of whom are not even professors of religion, when there are so many whose judgments and piety are more mature, who might be occupied in that noble service? Why is it that the very name of Sunday-school teacher brings up the idea of *youth*—of some young lady or gentleman, who with amiable seriousness, is devoting part of the Sabbath day to the instruction of children? Can there be a nobler occupation than that of training young immortals for an inheritance in heaven? Can there be one with which heavier responsibility has been associated; one which requires more faithfulness and discretion? I would not have you, Sir, misunderstand the sentiment which I am endeavouring to convey. Do not suppose that I am

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censuring the young who are thus engaged. Far from it. The benevolence and self-denial which they manifest, are worthy of the highest commendation; and I have not a doubt that many of them shall receive a reward, in which they will have reason to rejoice throughout eternity. But I am endeavouring to urge upon those who are more advanced, an appeal which may reach their consciences. There are many such in this city, who are entirely unfettered by domestic avocations on the Sabbath day; and many more who might be thus free, if they rigidly observed the day of rest. Can such persons more profitably appropriate that portion of it which is unoccupied by the public services of the sanctuary, than by engaging in the peaceful labours of instruction? I do not mean that they should merely visit the schools in their reach, and speak a word of encouragement to the teachers, or of admonition to the pupils, as occasion is presented. But that they should come forward and take each his class, and use that patience and that skill which may have been acquired in the education of his own children, for the benefit of those who, perhaps, have no parents to instruct them. If every professing Christian, who might do this without at all interfering with the duties which his family demands, were to take the subject into candid and conscientious consideration, and if he were then honestly to act on his convictions of duty, I am persuaded that one of the principal obstacles to the complete success of the Sunday-school enterprise, would be speedily removed.

It is true that we in Philadelphia have done much for the advancement of this noble cause. We have contributed liberally of our wealth; we have erected first a noble edifice; and we are giving a large portion of the time and labour of some of our most talented and active citizens. But this is not enough. We must do more, much more, or as a community we shall assuredly be found wanting. While we are sending abroad an influence which is acting so favourably upon distant sections of our country, it behooves us to be more diligent at

home. While a few opulent and energetic Christians are accomplishing what has been a matter of surprise to many, and of rejoicing with all, the great majority of professors are by far too indifferent to the enterprise. They will commend it with their lips; they will mention it in their prayers; they will perhaps give an annual dollar to its revenue; but they still hold back their hand from the exertion which Providence is so evidently demanding from them. In this city it is not money that we want so much as active, persevering, devoted efforts. Not approbation for the teachers, (which every tongue is willing to afford,) but additional instruction for the children. In all our schools we have but 12,000 scholars; whereas in the city and its doubly populated liberties, there are more than 26,000 children, between the ages of 5 and 15, leaving at least 14,000, without the blessedness of Sunday-school instruction. And what is the cause of this great deficiency? It is not that the children are unwilling to be taught. Those who have had an opportunity of noticing the fact, know that there are allurements about this mode of education, which render it interesting and attractive even to learners. It is not that the parents interpose unfavourably. The poor are for the most part thankful for the knowledge which their offspring may thus gratuitously acquire; and the rich know that habits of morality and impressions of religion, are received in these humble seminaries of sacred literature, which are often far more valuable than all the instruction of the week beside. Neither is there such a want of pecuniary aid, as will account for this paralysis of Christian enterprise. Schools may easily be gathered, organized and supported, *if teachers will come forward*, to do the work, and to what quarter shall we look for a supply of this kind, with the fairest prospect of success? To what order of society shall we direct our appeal with the strongest probability of its being heard, and answered? Surely if a movement responsive to the object and occasion is ever to be made, we may expect it in the bosom of the

church. The gay and the thoughtless, however benevolent they may be, cannot be expected to meet such a demand as this; because they do not understand it. The motives which give it urgency and power must be gathered from eternity; and the considerations of eternity (even when bearing directly on themselves) have been unable to affect their hearts. Your patriots and politicians, who love knowledge for the elevation which it gives to intellect, and speak well of religion because it promotes the good order of society, will praise Sabbath-schools with sincere and abundant commendation; but we shall never get them to be teachers. It is to professors of religion that we must direct our hopes. If they hold back, the undertaking cannot possibly succeed. If they are faithful, there is no power on earth that can arrest its progress. Brethren, according to the calculation of those who have an opportunity of knowing, there are at least *twelve thousand* of you in this city, persons professing to have escaped from death, by closing with those offers which confer eternal life; to have come from darkness into the light of the Gospel, to have withdrawn from a vain and sinful world, and given yourselves up to the realities of our immortal being. By your profession, you say that you are not your own; that you have been "bought with a price;" and that henceforth you are resolved to dedicate your lives to him by whom you have been thus visited in mercy. You (if any) can appreciate the importance of religious instruction; you, if any, can feel the solemnity of religious obligation; and if even the crying demand for competent Sunday-school instructors, is to be favourably answered, the response must come from you. Followers of that blessed Saviour, who was constantly occupied in labours of benevolence, examine yourself; what portion of his Spirit do you feel within you? what portion of that Spirit do you manifest in your daily walk and conversation? Think of the duties which have devolved upon you; survey the various relations, which, as a Christian and a social being, bind you to mankind; con-



template the busy multitude in the midst of which you live—their occupations, necessities, and eternal destiny; and then say—(let the answer be made to God)—whether you have not something to do for the rising generation, which, as yet, you have awfully neglected. Do not tranquilize your conscience with the reflection that the Sunday-school of the congregation in which you worship, is sufficiently supplied with teachers. Is not this an intimation of Providence that other more destitute congregations, or that unhappy portion of society who do not congregate at all, except for purposes of evil, are to be the subjects of your charity? Visit the suburbs of this city, walk through Southwark or the Northern Liberties, and you shall meet with hundreds and thousands growing up in ignorance and vice, and maturing for perdition, whom you, with a few faithful and vigorous associates, might snatch as brands from the eternal burning. Surely the time is come when a persevering and systematic effort should be made to repair these melancholy desolations; an effort to build up the waste places by which we are *immediately surrounded*. It is a noble sentiment that looks abroad with sympathy and kindness upon the spiritual wretchedness of distant countries; it is a generous enterprise which seeks to improve the condition of those whom, separated from us by rivers and mountains, we shall never know until we meet them in eternity, rescued and redeemed perhaps—the trophies of our faithfulness. But by what appellation shall we designate the failing which, while it ranges abroad for objects of compassion, can see the exhibition and hear the cries of more aggravated misery, at its very door, in silent apathy? Shall we call it charity? No; “charity begins at home.” Is it patriotism? No; this sentiment involves itself in concentric circles, the centre of which is to be sought for in our own community; thence enlarging to embrace our country; and thence the whole family of man. If rigidly examined, it will be found to be a nefarious counterfeit. It is pride; or at best, it is the mawkish sensibility of romance; which rev-

els in excitements that are ideal, and leaves undischarged the most obvious duties of real life.

Said a lady, whose unobtrusive piety has for months and years been winnowing a healthful influence over one of the most desolate portions of our city, to the writer of this article, “In my walk this morning I might have obtained between 50 and 100 scholars, but I really could not conscientiously invite them to the school; *we have not teachers for them.*” Said a gentleman, whose labours in this cause have made him one of the benefactors of mankind, “I will pledge myself for the *funds* which may be required for the support of ten Sunday-schools in that section of the city, (Southwark,) provided *teachers can be procured* to organize and support them.” The venerable First-day or Sunday-School Society composed of all denominations, and of which Bishop White has been president ever since its formation, has a revenue, it is supposed, of something like six hundred dollars per annum, which might very judiciously be appropriated in this way; and the City Sunday-School Union would, doubtless, be willing to aid such an undertaking as that which I have suggested to the extent of their ability. Notwithstanding these favourable circumstances, it is a fact that there is scarcely any portion of the United States which stands in greater need of Sunday-school exertion than a portion of this city, and the country which stretches out for many miles around it. And, Mr. Editor, how long shall this melancholy state of things be permitted to remain? Cannot some of your readers suggest a plan by which it may be altered. If the army of Sunday-school teachers which is now engaged in the conflict with ignorance and vice, in the interior of Philadelphia, could send regular detachments of their forces into its suburbs, these outposts of iniquity might, I doubt not, be soon wrested from the enemy. Or could not new recruits be enlisted for the enterprise, from amongst those who have hitherto been prevented from engaging in this service, by excuses which, on examination, their own consciences will tell them are not valid? I repeat it,

Sir, that it is to *elder* professors of religion that this subject makes its strongest and most imperative appeal; those who have been accustomed to turn a deaf ear to this call of duty, because they have considered it an unpleasant duty; or because they have supposed (what a preposterous idea!) that the work of instruction was peculiarly appropriate to the young—or from some other dream of folly, which only the machinations of the evil one could fasten upon a sane and honest understanding.—*Philadelphia Recorder*.

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THOUGHTS ON SUNDAY-SCHOOLS.

By Edmund Brown.

"There is in every human heart  
Some not completely barren part,  
Where seeds of truth and love might grow,  
And flowers of generous virtue blow;  
To plant, to watch, to water there—  
'This be our duty, be our care!'" *Bowring*.

It is beautifully ordered by the supreme Fountain of all good, that kind and disinterested actions between man and man, shall be of consequence followed by a sweet satisfaction in the bosom whence they emanate, and thus as it were produce their own continuance, and their own reward. As the perpetual exhalations which rise from yonder vast expanse of waters, though being swept away by the fresh breeze, become condensed, and fall from their floating receptacles upon the thirsty earth, yet are not absorbed and lost; but gathering into mountain torrents, rivulets, and streams, after meandering through a tract of country, and leaving a thousand blessings of fertility and luxuriance behind them, fall at length in a broad and copious abundance, again into the parent ocean; so the pure emanations which proceed from the heart of pity, after descending upon their object, and producing in it healthfulness, and freshness, and delight, shall return again in streams of enjoyment upon the generous soul.

It is pleasing and sometimes profitable to observe somewhat minutely the lesser branches, the smaller comings-in of joy, which frequently, and perhaps, almost unconsciously, fall

into the general tide, and contribute their portion of delight. These observations lately occurred to my mind when present at a meeting of a considerable number of Sunday-school teachers; though the salvation of young immortal souls is their chief object, and being instrumental in attaining that, their principal source of happiness; and though they listened with the most intense interest to each other's tales of usefulness, and rejoiced in each other's success, yet it was to be plainly perceived, that there were other satisfying considerations, other auxiliary circumstances productive of pleasant feelings. They seemed to be aware that success is neither the test, nor always the immediate result, of well-meant endeavours to do good, for they displayed a cheerful acquiescence, and a dignified content even when they heard that prosperity had not awaited all; and in every case was to be seen that happy expression of countenance and manners, which clearly indicated the possession of a heartfelt gratification arising from the work itself. As many, very many of those who may read this are engaged in the same good employ, it may not be improper to consider in what these lesser gratifications consist, by reflecting on the advantages and beneficial results which flow from their benevolent exertions.

There is something in the nature and design, and even in the very name, of a Sunday-school, that invites attention and bespeaks respect. Here on the Sabbath of rest, when the wheel of business stands still, and heaven and earth proclaim a repose for man and beast, and sanction no labour but that of charity and love, is the pious and humble teacher actively employing his powers in imparting to the offspring of the poor, a knowledge of that book which speaks peace on earth and good will to man, and that too without the prospect or possibility of human reward. Here all is mildness—for here the meek and lowly Christian is—here are no angry threats—no coercive stripes, no terrible rods; the children of poverty are yet free agents, they are instructed with firm-



ness, but yet with kindness, and compelled only by love. I think we could not enter beneath the roof, and see the teacher on his seat surrounded by a circle of healthful and ruddy countenances, each looking with smiling and respectful eagerness for the accustomed salutation, or hear the plain and simple but affectionate advice fall from his lips to his listening charge; or witness the manner in which he imparts to their inquiring minds the faculty of reading the word of truth; or observe the delight with which he replies to every innocent but perhaps strangely uttered query, as to its meaning;—without envying his feelings.

And there he meets his companions in the work, watches their progress, examines their exertions, and beholds their pleasure and success; and the beamings from the heart of benevolence are as cheering and as reflective as the visible light of heaven.

It must be a circumstance of no trifling advantage to the teacher, that his own mind is necessarily benefited by the instructions he communicates: the first principles of religion, and the foundations upon which they rest, being so often upon his tongue, must be ever renewed in his memory. And his indispensable meditation on sacred things will hallow his own mind, and he will thus derive a perpetual freshness from the very soil he waters. These employments too call forth the dormant energies of the soul, awaken in the breast feelings of honest and becoming self-gratulation, at the thought of being a useful member of society and of the church; not only so, they introduce to greater activity and to wider spheres of usefulness.

The Sunday-school affords an opportunity for all to have the luxury of doing good. Age may employ its declining powers there with advantage, and emulate the zeal and perseverance of youth. But perhaps it is more peculiarly the province of the young; they are more disencumbered with the weight of temporal care, and have more natural strength and vivacity to apply themselves to the work. There even the modest youth and the blushing virgin may

unfold their napkin, and produce and improve the talent for which they too must give an account; and there they may exhibit, without the suspicion of ostentatious display, the possession of those Christian virtues which will corroborate and exemplify the elegant asseveration of antiquity, that "honourable age is not [exclusively] that which standeth in length of time, nor that is measured by the number of years; but wisdom is the gray hair unto man, and an unspotted life is old age."

But it is the good which results to the objects of their care, that is their legitimate source of pleasure. Not to mention the great and ultimate end of their endeavours, the fitting the soul for eternity—suffice it to speak of the lesser good effects which must almost invariably be the consequence of Sunday-school tuition. Perhaps the unreflecting observer, or the casual passer-by, will sceptically inquire what has really been done? What is already the fruit of so much toil, of such unwearied assiduity? Ah! these good effects may be concealed from your view—but enter the door of the cottage; observe the conduct of the kind and dutiful child; see the much used and much worn bible; hear the tongues of lisping childhood join in the domestic worship, or the voice of feeble age acknowledging its gratitude to God for having, by means of the instructor of the child, sent heavenly knowledge, peace, and happiness into the humble abode.

Can children hear their teachers pray, be taught to sing the praises of the Most High, have their memories filled with passages of scripture, and all, all be in vain? No; the seed may be long buried, but eventually it shall produce fruit. The hand that sowed it may not, however, in every case, be allowed to reap, nor even perhaps to witness the growth of the plant; but imagination and faith may dwell upon the future abundance. We can now see how the precious germ has in an extraordinary manner vegetated and blessed the land. The advice of a pious minister, heard by a lad at fifteen, was remembered, and produced real con-

version at the great age of a hundred years, and terminated in a happy death sixteen years afterwards.\* What then may not be expected from instruction given, and advice impressed, whilst yet the youthful mind is unwarped by prejudice, and unhardened by crime?

There is a something in Sunday-school tuition which must be very gratifying to the feelings of both parents and children. Their superiors, and the comparatively rich, are thus brought into a kindly collision with themselves. By it they cease to feel their inferiority so galling; they no longer say, "No man careth for our souls." They perceive that all do not consider them as the mere instruments of labour, or the tools of interest. And the other class are made to discover, and are thus perpetually reminded of the truth, that the sons and daughters of indigence have the same nature and capacities as themselves.

Besides, when the children hear how their kind friends meet to pray in private for their good, and to consult how they may be affected, what pains they take in their absence to see that their benefit may be promoted—when they hear of committees, of unions, of large societies, all with this object in view, surely their little souls will be glad. But should they be insensible now, by and by, when ripening years open their understanding, these labours of love will be recollected, and the affectionate solicitude of the teacher will be appreciated.

It may be thought that enough has not been said of the difficulties and discouragements which so often retard the progress of the most prudent and judicious of these attempts; that is not the object of this paper;—let it, however, be observed, that even these may possibly be turned into sources of exultation and enjoyment. Does the good man have to encounter the waywardness or the stubbornness of a child? his mild perseverance may subdue even that. Does its ignorance and dulness almost

defy every attempt at improvement?—his long-continued efforts, and unwearied patience, may remove these barriers. Are parents careless and indifferent to the best interests of their offspring?—the teacher's anxious consideration for them will awaken their minds to a sense of duty. Do the haughty and powerful of the neighbourhood frown upon the instruction of the poor?—his evident disinterestedness, and his amiable deportment, and the indisputably good effects of his instructions will avert that frown, or convert it to a smile of approbation.

Perchance some may lament the existence of obstacles which prevent their lending their immediate and personal assistance in the work of tuition, and consequently sharing the teacher's numerous gratifications; but be it remembered, that all may give a helping hand. Persons of opulence, of distinction, and influence, can, by their visits and patronage, render a valuable service. The rich can, by their abundance, yield support to the Sunday-school; and into its treasury even the poor and the widow may cast their mite.

Whatever may be the nature of his exertions, under whatever circumstances he may labour, the friend of Sunday-schools will always find cause to rejoice; but with emotions peculiarly his own, does the faithful teacher proceed to his work.

Go, then, thou zealous and indefatigable patriot, exert thy well-directed energies to improve the moral condition of the embryo population of the state, and thus assist to secure its future greatness. Continue thine endeavours, success will crown them. Christian knowledge will increase, and Christian virtues increase with it. Civilization, industry, humanity, and all the social endearments, follow in its train; even the bird and the beast will feel their interest in the change. The blooming valley shall rejoice, yea, and even the upland wilderness shall be glad. The philosopher and the man of science will behold with pleasure the march of intellect, and the future development of knowledge; and the man of God will contem-

\* See Tract Magazine for March, 1826, p. 52.



plate with holy joy, the spread of heavenly truth, and of pure celestial wisdom.

Go then, thou true philanthropist, bestir thyself afresh to the work, endure some fatigue, conquer some difficulties, bear some disappointments, and thy efforts shall not be unregarded nor unblessed by him, who approveth the humblest attempts to do good. And I shall be borne out by the thousands of thy predecessors, when I say, that shouldst thou not live to witness these great results, yet if thou discoverest that thy faithful instructions and admonitions have but impressed one heart with a sense of true piety, or have caused but one aged parent to rejoice in the rising improvement and loveliness of his child, instead of having his hoary hairs brought with sorrow to the grave; or that they have prevented but one sigh escaping from his humble bosom; O then shalt thou breathe forth the sentiments of pious and contented gratitude, and from the bottom of thy benevolent heart confess,—Verily I have my reward!"—*Imperial Mag.*

SKETCH OF THE DISCUSSION AT THE  
SUNDAY-SCHOOL UNION QUARTERLY  
MEETING, LONDON.

QUESTION.—*What means should teachers adopt to encourage, caution, and direct their scholars who appear to be under serious impressions?*

The opener of the question:—This is a subject that we should approach with seriousness of mind, because it refers to the vital part of our instruction; for unless serious impressions are produced in some degree among our scholars, we must exclaim, "We have laboured in vain, and spent our strength for naught." Our encouragement is, that "No man goeth a warfare at his own charge." The great Redeemer hath sent Sunday-school teachers forth to labour, and he will take the charge of their success upon himself, while there is laid on each teacher a responsibility to make the most of every circumstance that transpires in favour of Sunday-schools. When a successful general

sees that a battle is nearly gained, with what avidity does he seize on the first signs of victory! So the teacher should seize on the first serious impressions to turn them to the greatest advantage, because all of us must contemplate those scenes of early piety as signs that Satan is likely to lose some of his captives, and the Redeemer to have his kingdom increased. Let me enforce on our friends the necessity of an observant eye to notice what is going forwards, to discern if possible the very spirits of their children, for "the discerning of spirits" is the gift of God. There will be generally something outward to indicate that any child is different from others, for "even a child is known by his doings;" on this scriptural authority I therefore assert that you should be very observant to mark the first indications, hoping that the alteration you notice may arise from some serious impressions. Where this alteration has taken place, the question leads us to inquire how we are to encourage, &c. such scholars. Teachers have been charged with being too indifferent on the subject of religion; it has been said that they do not make religious instruction sufficiently prominent: I must leave it to each one present to look into his own conscience to see if there be any foundation for this charge. I hope there is not one here who would omit this most important part—religious instruction. I do not mean that you should merely hear the children read the scripture, but that you should endeavour to impress its sense on their minds and hearts. These attempts should be commenced and accompanied with earnest prayer. It has been said that teachers were too soon discouraged; I have certainly been pained to observe that some young teachers, like young converts, have shown that their goodness was "as the morning cloud or the early dew." But this should not be brought as a sweeping charge against Sunday-school teachers, for I have known many who have kept a steady hand to the gospel plough; but there are discouragements, and I think some suffer them to operate too much on their minds, and therefore, they are not more vi-

gilant to discover the signs of seriousness. Perhaps, if teachers be asked, have you any serious scholars? they cannot answer the question; but there may be some of whom they have hopes. It requires more observation than is commonly exercised. I knew a Sunday-school teacher who had a very affectionate manner with her children; she was observant of the duties of the class, she watched over the children with the fondness of a spiritual mother, and whenever she noticed the least indications of seriousness in any scholar, that girl was taken under her special care, not in the way that might make her a hypocrite, but in the most cautious manner. She would endeavour to ascertain the character of her scholar at home. She invited a few of the best disposed to meet her at her house for conversation of a spiritual kind. One of her scholars (Mary Eliza Evetts,) thus expresses herself on this subject,—“After this, I was, on a Wednesday evening once a month, admitted into your serious meetings: the first time I went I was in great distress of mind; you were absent, I do not remember any thing particular that evening; the month following I attended again, when you gave out that hymn,

‘Jesus is all my hope,  
His death is all my boast;  
But for His sov’reign grace,  
I should be ever lost.’

As you went on, I seemed, as it were, to taste every word. When you engaged in prayer, I found it a good season, and every word seemed to impress me.”—“The following Sabbath you put the question to each individually, ‘What think ye of Christ?’—‘What is Christ to you?’ It was much impressed on my mind the week before; I found it a very important question to answer: I did not tell you what my feelings were then, but I think I can describe them now. Christ to me, I trust I could say, was ‘the chiefest among ten thousand, and the altogether lovely.’”

I should recommend teachers, if possible, to meet the best disposed of their scholars once a month. To encourage them, set before them examples of early piety in others. Be

careful to delineate youthful character and youthful piety, and then say to them, “I should like to see you act in this way; I should like to see you such characters.” Children catch our ideas more quickly when examples are thus set before them. As to *caution*, I am well aware that it is necessary in this case. The wise teacher will not be too hasty: he will give his encouragement in a prudent manner, lest his system should be a hot bed for hypocrites. The evils of presumption and hypocrisy are great, and our scholars should be specially guarded against them. Teachers will, perhaps, hereafter find out, that a once backward child has become a decided christian, and a forward scholar has turned out a hypocrite—thus they will learn caution. As to *direction*, the best is that which is drawn from the scriptures. We should also direct our scholars to private prayer. I question whether children should be encouraged to meet together to exercise audible prayer; but I have no such scruple in recommending private prayer. Public praying among children might be attended with injurious results, though I have known some instances in which it has proved beneficial. We should also direct our scholars in their reading the scriptures, that they may learn to understand them properly. We should be very particular to enjoin circumspection of conduct on such scholars. Some persons had asserted that the good done at Sunday-schools was counteracted at home, and I am ready to admit that much is: this circumstance requires the vigilance of the pious teacher. We should also be anxious to guard the young against evil examples, and perhaps against the evil examples of their own parents. Some children in Sunday-schools are like people who put on their best clothes on Sunday, and wear nothing but rags at home. Hence it is important to investigate the conduct of the children at home. Let teachers examine themselves as they proceed to their Sabbath work; let such prayers as would be suggested by the sentiments in bishop Ken’s morning hymn take possession of their minds, as they proceed slowly



to the school a quarter of an hour before the time of opening.

"Direct, suggest, control this day  
All I design, or do, or say;  
That all my powers, with all my might,  
In thy sole service may delight."

Their engagements with their scholars are two-fold; the first as to reading and understanding the scriptures, the second as to encouraging serious impressions on the youthful mind. Let teachers then sow in hope, and sow diligently.

The *second* speaker. This question chiefly refers to the elder scholars, at the period the most important and critical. If you would wish the seed you have planted to flourish, you must not consider all your work as done when a child leaves the school, but you should follow him and know what becomes of him in future life. If a youth is seen to go wrong, you must warn him of the evil of his way, and taking him by the hand inquire "have you forgot all I taught you in the Sunday-school?" The exertions of a teacher should not be confined to the school; he should follow his children to their homes, and should use various means to foster serious impressions. As to the most suitable means, I think it would be well first to suggest that much will depend on the minds and characters of the children themselves. It would be well also for teachers to inquire how far they themselves are under the full influence of serious impressions. I would wish to believe that all were of this character, but there are melancholy facts which prove the contrary, and show the instability of youth. Younger children may be compared to watches; if we only see the hand going wrong we are sure there must be something wrong within; they cannot keep up appearances. It is in most cases possible to ascertain whether they are under serious impressions, and we may foster them by means of personal appeals to such children; whatever is told in the great congregation, or is addressed to many, does not come with so much force as an individual address to a child by name. Private conversation is eminently adapted for usefulness; you may thus trace the influence of

instruction on their minds. In the Sabbath evening the children might be called to account for what they had heard, and the lessons they had received. I think it would be well if teachers would come down a little, and invite two or three of their scholars to take a cup of tea with them in a social manner; children would take this as a very great honour, and it would be likely to engage their attention and affections. It would be found that we remember more of such private conversation than we do of what we hear from the pulpit. When you see serious impressions produced, take the children by the hand, lead them to see that you are brethren, and that you are anxious to promote brotherly love. Take one or two of your scholars with you to visit the absentees, or to the hospital, or even to a prison, and show them the evil effects of sin, while you teach them to adore the grace that has made them to differ.

The *third* speaker recommended great circumspection of conduct in the teachers, as likely to impress the minds of their children favourably.

The *fourth* speaker. I speak from experience as to the necessity of encouraging children to ask their teachers questions on any passage of scripture, or any thing they have heard from the pulpit. Children's capacities are not adequate to comprehend all they hear. Teachers, in their addresses to the young, should notice what does, and what does not effect their minds. If any child is observed to be impressed, we should speak privately to him, with a feeling sense of the Saviour's love. Let us pray to God, and not lean to our own understandings. As to inviting children to tea, we should remember the case of the loaves and the fishes, and should be careful lest we only encourage hypocrites; we may meet our scholars in private without treating them.

The *fifth* speaker. The word "*caution*" is one of the most important in the question. From what I have seen in Sunday-schools, if any children were distinguished from the other scholars, I think it would promote spiritual pride in them. I have felt

it very difficult to know how to treat such children. With regard to a prayer meeting among children, some of our scholars had formed one; I thought it best not to notice it, and it soon declined. One youth who was very fluent at a prayer meeting, was transported for horse stealing.

The *sixth* speaker. Several of our children met together in an upper room, some of the teachers approached, and found them employed in prayer. I do not know that they had been requested to do this, but I do think that if children were encouraged by their teachers thus to spend half an hour in prayer, it would be a great benefit to them. We have adopted means to encourage them. Our object is to win them from the world, and to bring them to Christ. I am not aware that one has declined, but I believe they are all pressing forward in the work. I was in a Sunday-school from six to ten years. Just after I had left, some of the scholars with myself, felt anxious to become devoted to God, and we appointed a certain time to meet, and retired to a field and breathed out our wishes to heaven. I am thankful for the benefit I derived, and believe the savour of these meetings remains till this day.

The *seventh* speaker. If our children leave us without serious impressions, we do not know what will become of them; the connexions they will form may lead them to an untimely end. A lad who had been educated in a Sunday-school, got connected with bad company, and was sentenced to transportation. He was sent to the penitentiary. He had not been there long before he was attacked by illness, and was brought to the bed of death. A servant in the establishment, who had been a Sunday-school teacher, visited this youth in the infirmary. The moment the youth saw him he exclaimed, "I have seen you before. Do you not recollect giving a Pilgrim's Progress to a boy in ——— Sunday-school? That book and your instructions, though forgotten amidst the gaieties and sensualities of my life, have been blessed to me, and now God has brought me to see my condition. I am ready to die, and I thank God

that he has brought me here." He died in hope.

The *eighth* speaker. This question is a very difficult one. I am rather an unbeliever as to those "serious impressions" which are said to be produced on the minds of children. I have no opinion of what children say, and therefore I think we should not depend too much upon appearances. Teachers should sow the seed, and instruct the young in holy truths, and set before them holy examples, and there leave the matter. I question the usefulness of prayer meetings among children; it appears to me that they tend to make hypocrites. There is an impression that such a line of conduct will ingratiate them with their teachers, but the grace of God alone will produce an effectual impression. Whatever a child might say, I should pursue precisely the same course as if that child had not expressed himself so, without paying any particular and marked attention to him. I am satisfied with the children being in the right way. Generally speaking, I do not think that it is in such early days that serious impressions are produced, or that the Holy Spirit blesses the word to them. I am not a believer in those early conversions, of which so much had been often said, and I regret that some injudicious obituaries recording the early experience of children have been palmed on the public. On the whole, I would not advise you to labour as if the children were seriously impressed, but as considering that you have a work put into your hands which you are to perform faithfully.

The *opener* explained that the scholars to whom he referred as taken home by their teacher were about six out of twenty-five in the class, and their ages were 13 to 15. The same teacher visited her scholars at their homes. He knew an instance where a whole class of scholars professed to be deeply impressed; but what was their object in all this? to take tea with their teacher, and to have muffins and crumpets! It was necessary to guard against such abuses.

*This important question was then adjourned to the next Quarterly Meeting.*

*Lond. Teach. Mag.*



## VISIT TO TUSCARORA VILLAGE, NIAGARA COUNTY.

Here the lamented Mr. Crane still holds a place in the affections of the Indians, to whom he ministered. "When he went away, said a native, it was as if a father had left his children." Here I visited the family of Gui Chew, who was educated at Cornwall, and died at Princeton. His brother is a member of the mission church. His mother and sisters, since his death, profess to be serious. When I read to them the same portion of scripture, which I had read to him; when I told how fervently he had prayed for them—how peacefully he died, amidst the care of those whom the gospel had made his brethren,—how solemnly a large assembly, committed his humanity to a distant grave—his mother said, "I am obliged to you and all who took care of my poor son," and then, like Joseph, she turned aside to weep, and returned, to add, "he was a good boy, and prayed very much." With silent emotion, his sister put into my hand, a number of his affectionate letters. I visited the interesting school, under the superintendence of Mr. Elliott, and preached several times to the adult Indians. They assembled in their school-house, for christian benevolence has never completed the little church, erected by the natives. If any thing, in public worship attracted my attention more than the sweetness of their devotional songs, in their own language, it was their fixed attention, and deep solemnity. When admonished by the joys and anticipations of a dying member of their tribe, you might have seen them partially concealing their faces by their blankets, and wiping away the rebellious tears.

At the close of my sermon, one chief, gave an animated exhortation, and another announced, that a sick girl requested the singers, to accompany me on a visit to her cottage. After conversing with this interesting and professedly penitent youth of Chateen, in the presence of nearly thirty of her sympathizing friends, I admonished her young companions, and it was truly affecting to see the tears roll down their tawny cheeks.

After a hymn was sweetly sung, and fervent prayer offered, in the Tuscarora language, the venerable chief, Sacarissa, affectionately held me by the hand, while he expressed thanks for the gospel, and hopes that his people would obey it. Retiring from this solemn little assembly, to establish a Sunday-school, the son of a chief, accompanied me, telling his sorrow for sin, his fear of final rejection, and his love of religious exercises, and requesting my prayers. He left me the following note.—"Farewell, my dear brother, I hope the Lord will preserve you and (give) consolation always. It is great importance, persevere and perfect reconciliation of our minds. I could not able to conversation much with you because so much difficulty my speech. Great God he knows what desires my heart."

There, as among the Senecas, there has been religious excitement, and between twenty and thirty are members of the mission church.

BRUCE.

## ANNIVERSARY OF THE ERIE COUNTY SUNDAY-SCHOOL UNION.

On the morning of the 16th ult. the teachers and pupils of the different Sunday-schools, in Buffalo, and its vicinity, met in the Presbyterian church, thence accompanied by a large number of citizens, they walked in procession to the Methodist chapel. The meeting was much larger than any former one of a similar nature. The interest of this youthful assemblage, was greatly enhanced by the presence of forty Indian children, connected with the school at the Seneca station, most of whom had walked four miles. No children were more attentive and few sights were better suited, to illicit a blush from the enemies of missions and Sunday-schools. After singing, prayer, and an address to the scholars, the several reports of the Union were read, and appropriate speeches delivered by clergymen of different denominations. In the village, a new school of fifty scholars, has been organized, and an increasing interest is felt in the county. A number of

auxiliary branch unions have lately been formed.

BRUCE.

#### WORTH OF A SUNDAY-SCHOOL MAGAZINE.

*Mr. Editor.*—When soliciting subscriptions to your magazine, it is sometimes asked, "are they worth their cost?" Let a fact of recent occurrence, give the answer. To a lady in the country, a gentleman sent a number of the magazine, containing hints on the proper management of Sunday-schools. At his next visit, she acknowledged the reception of this magazine, by exhibiting a school, which she had established and conducted on the recommended plan. Now, sir, this number cost one shilling, but to estimate its true value, you must behold this school, studying the holy scriptures, affording a model for other schools, and perhaps, destined to furnish them with teachers;—and then remember, that, but for *this*, it might have been a Sabbath-breaking band of youth, exerting a deleterious influence upon thousands. Nay, sir, the value of that magazine, may yet be learned in the song of the redeemed. A moral seed thrown into the vineyard of the Lord, it may grow and scatter its fruit, and cast its lengthening shade upon the bosom of a peaceful eternity.

If to this narrative, your readers would permit me to add a word of advice, it would be, *circulate your magazines*. Detaining them with an intention of future perusal, you will probably neglect them at present, or find so much interesting matter in future numbers, that you will be unlikely to revert to the past. How will those who never see the magazine, know its value?

Moreover, if you would derive the most value from your magazines, adopt all the plans they recommend. Superintendents owe this to their pupils and to their God.

BRUCE.

#### WESTERN SUNDAY-SCHOOL UNION.

The second anniversary of the Western Sunday-School Union was held in Utica on Thursday the 23d of

August. At 2 o'clock, the society assembled at the session room, on Hotel street, for the transaction of business.

The adoption of measures in relation to Bible classes, and the employment of a general travelling agent, came under consideration. Circulars had been sent to the county branches, soliciting their advice and co-operation upon these subjects. Delegates were therefore instructed in the pleasure of their societies. Some had *written instructions*. We mention this to commend it. Delegates should never be unfurnished with written instructions on such occasions, unless they are intimately acquainted with their society's concerns.

The discussion of these questions occupied the time till 4 o'clock, when the meeting was adjourned to 8 in the evening, and the society assembled at the first Presbyterian meeting house to celebrate the anniversary.

At a quarter past 4, the chair was taken by WILLIAM WILLIAMS, President of the society. Introductory prayer by Rev. MR. CUYLER, of Poughkeepsie. Annual report by the corresponding secretary. Of the report we can give in our present number but a brief abstract. It commenced with an expression of devout thanksgiving to Almighty God, for the success which he had given to the society. It gave a sketch of the plan of operations which had been pursued by the board, together with a brief discussion of the principles by which the society has been governed. It commented upon the benefits of Sunday-school missions, and exhibited various facts, illustrative of their success; such, for instance, as the following:—

"In Jefferson and Tompkins counties, the former of which had the services of a missionary three months, and the latter two months, the number of scholars had quadrupled. In Ontario, where a missionary had spent five weeks, the number had been more than doubled. Otsego employed a missionary four months, and the accession of scholars amounted to something like two thousand.



The present number is three thousand five hundred."

The report made various comments upon the plan of concert collections; upon the Sunday-school in Auburn state prison; and upon the directions, published by the board, for the management of Sunday-schools. It then went into a more minute detail of the society's particular concerns. We subjoin the following extracts:—

"We pass now to the subject of books. Our depository is at present able to answer all ordinary demands. Perhaps there is no characteristic of the present age, affording a clearer indication of the progress of society, than the constantly growing and prodigious attention which is given to books for children. Great talents and accomplishments have distinguished several of their authors. The American Union publishes and sells one hundred and ninety thousand pages a day.\* The average amount of our own sales during the present season, has exceeded one thousand dollars a month. We would barely state, that it is not our intention to make the depository a source of profit to the institution, but merely to make it sustain itself. We are prevented making that discount to auxiliaries which we would wish to do by the want of capital; but we have it in prospect the coming year, to supply this defect in our institution.

"We come now to speak of conversions, always the most interesting, and always a very delicate subject. The great revivals of religion last year produced a harvest of much greater abundance than this year has yielded. It is, however, we believe, not putting it too high, to count on the conversion of three hundred teachers and scholars. Candour obliges us to state, what it is indeed painful to say, that of the supposed conversions reported last year, some, in respect of the scholars, seem to have been only apparent. Perhaps the too sanguine hopes of some of our friends led them to a little too favourable an interpretation of appearances, and

possibly to a little exaggeration. We recommend to our auxiliaries the utmost accuracy in their reports in this respect particularly. We should not deserve from the public that confidence which we covet, did we not hasten to rectify any overstatements. It is, indeed, much more difficult to deal with childhood in seasons of religious excitement, than with adult age. Childhood is so mercurial, so impressible, so changeful, and has so imperfect a power of communicating its feelings, that it is not easy to ascertain the precise state in which it may happen to be. But far be it from us to imagine that children are less likely subjects of regeneration than men. 'Suffer little children to come unto me, and forbid them not; for of such is the kingdom of heaven.' Great numbers of our pupils attest the truth of the Redeemer's gracious and encouraging words; and their lives show that he has taught them 'to know his voice and to follow him.'

"In a late circular, we referred to our auxiliaries the subject of Bible classes, requesting them to prepare a plan to lay before the society on this occasion. Bible classes form an institution collateral with Sunday-schools, and in some sort coincident with them. What shall be done upon this subject, is for the society to direct.

"On the whole, during the past year, our number of county auxiliaries has been increased to twelve, by the accession of Tioga and Broome, our system and principles of management have been very generally adopted; a plan for creating a missionary fund has been put in a train; our missionaries have traversed a very great part of our territory; our numbers have increased to five hundred schools, three thousand five hundred teachers, and thirty-one thousand scholars; and great preparations have been made for much more extensive and effective operations during the coming year. The fourteen counties of our connexion contain a population of nearly half a million, of which about one hundred and fifteen thousand are fit subjects for the Sunday-school. Eighty-four thousand children, there-

\* Present rate of printing is 432,000 pages per day.—ED.

fore, remain still to be gathered into our fold."

The report next gave a brief, but comprehensive history of the Sunday-school, from its origin in 1782 to the present time, and closed with a number of striking facts, setting forth the influence of knowledge and virtue, early inculcated, upon the political aspect and the permanent glories of a nation. After the report was read several addresses were delivered.

During the exercises, the following original hymn was sung by the children in the galleries:—

We thank Thee, O! thou gracious Lord,  
Whose wisdom, love, and power,  
Hath taught us from thy holy word,  
And kept us till this hour.  
The days of childhood and of youth,  
How fleeting and how vain!  
O! guard our hearts with heavenly truth—  
Wash them from every stain.  
Thy mercy and thy kindness, Lord,  
Can ev'ry grace supply;  
Can ev'ry needful gift afford,  
And guide us till we die.  
And wilt thou, Lord, the guilt remove  
From those who seek thy face?  
And clothe them by thy perfect love  
In thine own righteousness?  
Thou wilt—through thine atoning blood;  
—Then let our God be praised!  
God of our life, our fathers' God!  
High be thine honours raised!  
Let infancy, and youth, and age,  
Thy ceaseless praises sing;  
Let ev'ry heart and tongue engage  
Hosannas to our King!

At 8 in the evening, the delegates and directors again met, agreeably to adjournment, and renewed the discussion of measures relative to Bible classes. Various plans were proposed, much interest taken, and a good deal of light thrown upon the subject. In conclusion, a committee was appointed, "to report at the next anniversary meeting, a system of Sabbath-school instruction; and also how far Bible class instruction should be associated or even incorporated with that system of Sabbath-school instruction." Rev. Dr. Comstock, of Trumansburgh, Tompkins Co. Gerrit Smith, Esq. of Peterboro, Madison Co. Rev. Messrs. Harrison, Aikin, and Reed, and Walter King, Esq. of Utica, were constituted said committee. At 10 o'clock, the meeting was adjourned, to meet again at 8 the next morning.

Friday the 24th, the delegates and board again met. Subject for consideration—the appointment of a general agent. About two hours were spent in the discussion of this question; when it appearing to be the unanimous sentiment, that such an agent, or, as some chose to express it, missionary, should be appointed, and it being decided that the board of directors had full power to make such appointment, the whole subject was referred to that body, to do as in their judgment should seem best. The meeting was then adjourned to the next anniversary.—S. S. Visitant.

#### GENESEE UNION.

The western papers bring intelligence of increasing interest in Sabbath-schools at the west. Numbers of county unions have been organized. In general, they are shaped after the best patterns, and have commenced their operations with great spirit. Some opposition has been met; but this seems only to have aroused new energies in favour of the cause.—*Id.*

#### SUGGESTIONS TO PARENTS.

##### *Religious and Moral Education.*

As the foundation of virtue, children ought very early to have imprinted on their minds a true notion of God, as of the independent supreme Being, author and maker of all things, from whom we receive all our good, who loves us and gives us all things. And consequent to this, instil into him a love and reverence of the supreme Being. This is enough to begin with, without going to explain this matter any farther, for fear, lest by talking too early of spirits, and being unreasonably forward to make him understand the incomprehensible nature of that infinite being, his head be either filled with false, or perplexed with unintelligible notions of him.

Let him only be told upon occasion, that God made and governs all things, hears and sees every thing, and does all manner of good to those that love and obey him. You will find that, being told of such a God,



other thoughts will be apt to rise up fast enough in his mind about him, which, as you observe them to have any mistakes, you must set right.

And I think it would be better if men generally rested in such an idea of God, without being too curious in their notions about a being which all must acknowledge incomprehensible; whereby many, who have not strength and clearness of thought to distinguish between what they can and what they cannot know, run themselves into superstition or atheism, making God like themselves, or else none at all. And I am apt to think the keeping children constantly morning and evening to acts of devotion to God, as to their maker, preserver, and benefactor, in some plain and short form of prayer suitable to their age and capacities will be of much more use to them in religion, knowledge, and virtue, than to distract their thoughts with curious inquiries into his inscrutable essence and being.

Be sure to preserve their tender minds from all impressions and notions of spirits and goblins, or any fearful apprehensions in the dark, and let them know that God, who made all things good for them, made the night that they might sleep the better and quieter, and that, they being under his protection, there is nothing in the dark to hurt them.

The Bible is certainly a very unfit book for children to read promiscuously; for what pleasure or encouragement can it be to a child to read a book of which he understands nothing? And how little are the greater part of the scriptures suited to a child's capacity! What an odd jumble of thoughts must a child have in his head, if he have any at all, such as he should have concerning religion, who in his tender age reads all parts of the Bible indifferently as the word of God, without any other distinction. I am apt to think that this in some men has been the very reason why they never had any distinct thoughts of it all their life time. There are, certainly, some parts of the scripture which may be selected for a child to read, and he may learn

some of the instructions of our Saviour in the New Testament.

Young people should read a good history of the Bible, wherein every thing is put down in due order of time, and several things omitted which are only suited to riper years. This they should be well acquainted with before they begin the study of natural philosophy, that many phenomena may be referred to the immediate will of God, instead of only accounting for them by physical or natural causes.

The first use we should make of a child's reason is to teach him to know God and the truths of christianity.

You may show a child a house, and make him comprehend that it cannot have built itself, or the stones have been raised, had no one carried them up; in proof of which you may show him masons and bricklayers at work. Then desire him to look at the heavens, the earth, and the numerous vegetable and animal productions which God has formed for the use of man, and say to him, 'how much more beautiful is this world we inhabit than that house? Can the world then have made itself? No: God made it with his own hands.'

To convince children that many things may exist which can neither be seen, heard, nor felt, ask them, 'if it is not true that such a one is wise, and that another has a great deal of wit?' When they have answered, 'yes,' say, 'but have you ever seen his wisdom? Of what colour is it? Have you heard it? Does it make much noise? Have you touched it? Is it cold or hot?'

The child will laugh, as he would were you to ask him similar questions concerning spirits. He would be surprised if any one inquired what colour a spirit is of, and whether it is round or square. You may then observe to him, that he knows many things really exist which he can neither see, feel, nor hear, and that these things are spiritual. But you must enter into these kinds of discussions with great caution. I only wish to teach you how to answer the questions of those children whose curiosity and reasoning lead you to these subjects against your will.

When you explain to a child the use of prayer, tell him God commands us to pray to him, not because he is ignorant of our wants, but because he would have us accustomed to offer up our petitions as an acknowledgment of our dependence upon him; so that it is the true humility of our hearts, the full conviction of our weakness, and our entire reliance on his goodness, that he requires of us. These petitions, which he orders us to make, only consist of our intentions and desires, as there is no occasion for words in our communications with the divinity. Some people repeat a great many words and never pray at all; others pray inwardly without uttering a syllable. Words and forms of prayer may nevertheless be very useful, as they may excite in us the thoughts and sentiments they express, provided we are attentive, and for this reason Jesus Christ has given us a form of prayer which should be preferred to all others.

The knowledge of morality and christianity is the absolutely indispensable part of education. For what avails it how knowing a person is in speculative science, if he knows not how to be useful and happy? If this work be neglected in the earlier part of life, it must be owing to some very favourable circumstances, if the person turns out well afterwards. For the human mind resembles a piece of ground which will by no means lie wholly bare, but will either bring forth weeds or fruits, according as it is cultivated or neglected. And according as the habits of vice and irreligion, or the contrary, get the first possession of the mind, such is the future man like to be. We do not think it proper to leave our children to themselves to find out the sciences of grammar, or numbers, or the knowledge of languages, or the art of writing, or of a profession to live by; and shall we leave them to settle the boundaries of right and wrong by their own sagacity, or to neglect or misunderstand a religion which God himself has condescended to give us as the rule of our faith and practice? What can it signify to a youth that he go through all the li-

beral sciences, if he be ignorant of the rules by which he ought to live, and by which he is to be judged at last. Will Greek or Latin alone gain him the esteem of the wise and virtuous? Or will philosophy and mathematics save his soul?

But it is to be feared that parents in some cases, through a mistaken notion of the true method of giving youth a religious turn, often run into the extreme of surfeiting them with religious exercises, instead of labouring chiefly to enlighten and convince their understandings, and to form their tempers to obedience. The former, though noble and valuable helps appointed by divine wisdom for promoting virtue and goodness, may yet be so managed as to disgust a young mind and prejudice it against religion for life; but the latter, properly conducted, will prove an endlessly various entertainment. There is not a duty of morality, you can have occasion to inculcate, but what may give an opportunity of raising some entertaining observation or introducing some amusing history. And though it may sometimes happen that a youth well brought up may, by the force of temptation, run into fatal errors in after-life, yet such a one, it must be owned, has a much better chance of recovering the right way than one who never was put in it. I am ashamed to add any more upon this head, it being a kind of affront to the understandings of mankind to labour to convince them of a truth as evident as that the sun shines at noonday.

A parent, in any station of life whatever, may and ought to bestow half an hour or an hour every day in instructing his children in the most useful of all knowledge; nor is there any thing to hinder a master of a private seminary of education to bestow generally an hour every day, and more on Sundays, in instructing the youth under his care in the principles of prudence, morality, and religion. This may be digested into a scheme of twenty or thirty lectures, beginning from the very foundation and going through all the principal particulars of our duty to God, our neighbour, and ourselves, and from



thence proceeding to a view of the fundamental doctrines, evidences, and laws of revealed religion. In all which there is nothing but what may be brought down to the apprehension of very young minds, by proceeding gently and suiting one's expressions to the weak capacities of the learners.

Above all things, care ought to be taken that religious knowledge be as little as possible put on the footing of a task. A parent or teacher who communicates his instructions of this kind in such a manner as to tire or disgust the young mind, though he may mean well, does more harm than good. A young person will have a better chance of taking to a course of virtue and religion if left wholly to himself, than if set against them by a wrong method of education. The mind, like a spring, if unnaturally forced one way, will, when let loose, recoil so much the more violently the contrary way.

*Journal of Education.*

#### MARYLAND.

From a Sunday-school Missionary, to the Corresponding Secretary, dated Rockville, Sept. 10th, 1827.

Through the paper published in this place, I have notified the public of my appointment, and invited information as to any particular section which might peculiarly demand my labours. My active duties, as your agent, I commenced a few days since; and the Lord has thus far crowned my feeble efforts with success. I have been instrumental of organizing another society in this county, auxiliary to the American Union, as you may discover from the following account of proceedings.

*"Brookville, Sabbath, Sept. 9, 1827.*

After divine service, and a sermon in this place, by the Rev. Thomas G. Allen, in which he urged the importance of immediately establishing a Sunday-school, for this place and vicinity; a number of those present organized themselves into a meeting for the consideration of the subject, when Col. John H. Riggs, was called to the chair, and Mr. Richard G. Dorsey, appointed secretary.

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A constitution for the society, and rules and regulations for the government of the school, were then proposed by Mr. Allen, and adopted by the meeting. Officers were then appointed as prescribed by the constitution. Col. John H. Riggs, was chosen president—Mr. James Holland, vice president—Mr. Richard G. Dorsey, secretary and treasurer: and Mr. Ignatius Waters, Mr. Thomas Riggs, Mr. William Porter, Mr. Joseph Howard, and Mr. Remus Riggs, were appointed managers.—Mr. Ignatius Waters was also appointed superintendent of the school. The meeting then adjourned."

The constitution, with the rules and regulations of the above society and school, are the same with those which I have already reported to you, as adopted by the Rockville Sunday School Union, with a few exceptions.

#### HOW MINISTERS DO IN VERMONT.

*The following is an extract of a letter from a clergyman in Addison County, Vermont, to the editor of the New Jersey Sunday-School Journal—dated July, 1827.*

"At the meeting of our association in February last, we appointed two of our number to preach in all the towns in the county, on the subject of Sabbath-schools, and to take up a collection in each, the amount of which should be expended in employing a Sunday-school agent, to go from town to town, and establish schools on a more permanent and useful plan, than formerly. *It was done.* Mr. John I. Shipherd, a licensed preacher, has been employed about three months with great success. In almost every town he has succeeded in forming large classes of young people, in connexion with classes of children. I have more than fifty over the age of fourteen, in my schools. Some of them as old as twenty-five or thirty years.

"All the schools have adopted the system of uniform and limited lessons, without tickets, and with suitable libraries. All are pleased with the change, and we are convinced the

good resulting from this system is incalculably greater than from the old system. Parents are now as much interested, and perhaps benefited, with schools, as the children. A spirit for *searching* the scriptures is carried into every family where there are scholars, and we who are stationed as pastors find these schools the most effectual instruments in leading our flocks to the great shepherd and bishop of souls.

"In the schools which Mr. Shipherd has formed, a constitution has been adopted, one article of which is, *'This school shall be continued summer and winter.'*" This is good; and we are convinced from last winter's experiment in a few places, that even the long cold winters of Vermont cannot chill the life, or hinder the growth of so noble an institution. It is a *great work*, and the great head of the church has designed it to accomplish great and glorious things. It shall prepare thousands and millions for usefulness on earth, and for happiness in heaven. O, that ministers and people would realize the importance of the work, and awake with a zeal worthy of the cause."

*New Jersey S. S. Journal.*

#### ADDRESS

*Delivered by a teacher of the Montreal Sunday-school Union.*

"What are the best means of exciting and keeping alive a sense of duty in Sunday-school teachers?"

Those who take upon themselves the important task of instructing the young in the knowledge of things that concern their present and eternal welfare, ought themselves to be taught of God, warmed in the spirit of their mind, turned from darkness unto light, and from the power of Satan unto God; in short, they ought to be christians indeed. To such, sir, permit me to say, that the best means of exciting and keeping alive a sense of the importance of their office, and the responsibility of their charge, is to live near to God—to cultivate close communion and fellowship with him, for we are unable to bring forth fruits in this, or any other department of

christian duty, unless we abide in Christ the living vine.

Let us cultivate a spirit of prayer—of earnest, fervent, and believing supplication to the throne of grace, and let us frequently and solemnly contemplate the infinite value of the souls committed to our charge; and let us frequently reflect, that if we do not affectionately and earnestly warn and entreat them to turn from their wicked ways, they may perish in their iniquity, but their blood shall be required at our hands; and that if on the other hand, we may be so favoured as to be the happy instruments in the hands of God in leading any of them to the Saviour, there will be joy in the presence of the angels of God over every such repenting and returning sinner.

Let us constantly keep in view the example of our Lord Jesus Christ, who, when on earth, meekly and patiently instructed the ignorant, and them that were out of the way, bearing with all their infirmities; who took little children in his arms and blessed them, saying, "Suffer little children to come unto me, and forbid them not, for of such is the kingdom of heaven."

Let us reflect on the shortness and rapid progress of time, and consider that we must very soon give an account of our charge: therefore, "Whatsoever our hands find to do, let us do it with all our might," in order that we may render this account to the judge of all the earth with joy and not with grief. Finally, let us contemplate the crown of glory in reserve for every faithful Sunday-school teacher. Does the miser deny himself the common necessities of life from day to day, and from year to year, in order that he may heap up gold as the dust? Does the merchant plough the raging seas, and visit the most inhospitable climes and prosecute his speculations with the utmost avidity, in order that he may gain a competency or independence? Does the warrior wade through seas of blood, and march over heaps of slain, that he may obtain an earthly crown, and be loaded with the honours that come from man? and shall not we prosecute with en-



ergy, zeal, and perseverance, our humble and arduous, our useful and delightful work, when we have the promise of that God who cannot lie, that they who turn many to righteousness shall shine as the stars for ever and ever. Wherefore, my fellow teachers, let us be steadfast, unmoveable, always abounding in this our work of the Lord, knowing as we do, that our labour shall not be in vain in the Lord.

#### *Unconverted Teachers.*

But, sir, it is possible that there may be some among us who have neither part nor lot in the matter of christianity. What means shall I adduce as most likely to *excite* in their minds a sense of the importance and responsibility of their charge? Shall I advise them to abide in Christ? Alas! they have not come unto him that they might have life. Shall I call on them to pray? The Lord will not hear any prayer but that of faith. Shall I advise them to think of the value of the souls of their charge? How can they? they are not alive to the value of their own. Shall I call upon them to look forward to the day of final retribution, when the righteous judge shall render to every man according to his works? Alas! they have no well grounded hope of standing before him with acceptance. What then becomes the duty of such? It is not (as has been often justly observed,) to leave the important work in which they are engaged—no—but without delay to come unto Christ, to exercise repentance towards God and faith in our Lord Jesus Christ, to come unto him as guilty, helpless sinners—and be assured he will make good his word which saith, "Him that cometh unto me I will in no wise cast out."

#### ROCHESTER, N. Y.

We announced in the *Observer*, some weeks ago, the formation of the Genesee Sabbath-School Union. We have the pleasure now to state that the Executive Committee of this Union have taken hold of the business which was confided to them with a degree of energy which affords

us encouragement to believe that the good effects of this institution will be immediately felt within the territory embraced by this Union, viz: the thirteen western counties of this state. Two agents have been employed and sent out to form Sunday-School Unions, and to do such other business as shall be calculated to promote the prosperity of the schools. Measures have been taken to establish a Depository of Sunday-school books in this place, from which Sunday-school societies and unions in the other counties may obtain all the books necessary for the establishment of their libraries. Books for this depository to the amount of one thousand dollars have been purchased in Boston, New-York, and Philadelphia, and are now on their way to this place.—*Observer*.

#### AMERICAN SUNDAY-SCHOOL UNION.

At the late meeting of the *Pastoral Association of Massachusetts*, resolutions were passed approving "the object and operations of the American Sunday-School Union, and, as its treasury is much embarrassed, earnestly recommending to the churches to make their ministers members for life by the payment of thirty dollars, and otherwise to aid the funds of the society, and recommending our schools to connect themselves with that society, either directly, or through the medium of its auxiliary unions."

#### SABBATH SCHOOL AT NEW UTRECHT.

On Friday evening of last week, a meeting of the inhabitants of New Utrecht, L. I. was called, for the purpose of organizing a Sabbath-school. The meeting was attended by most of the people, the resolution to establish a school was harmoniously and unanimously adopted, and the meeting proceeded immediately to choose a superintendent, secretary, and ten teachers; after which a subscription was opened to procure funds for a library, and \$60 75 was subscribed on the spot. When we consider that this people are but little acquainted with the object, and very seldom asked to contribute of their money, the

amount obtained is very liberal, and speaks to many others emphatically, who are as able, "Go and do likewise." The school will doubtless be a blessing to the neighbourhood.

THE IMPORTANCE AND UTILITY OF SABBATH-SCHOOLS BRIEFLY CONSIDERED.

In the season of childhood, every thing in nature wears the charm of novelty. Every object is new, and from every scene, impressions are derived which are not easily obliterated. The young affections are so tender as to be moved with unimportant objects. The sensibility of the mind is so delicate as to be easily wrought upon. The understanding receiving things without experience to guide its decisions, is easily bewildered and lost in the flights of a glowing imagination. The passions are not, as yet deeply set, but may be easily moulded, under the hand of culture, into almost any form. Thus the child comes forward in life, unconscious of the dangers to which he is exposed, and unprepared to resist the allurements of vice, he commits himself to the direction of those among whom he may chance to fall. As yet he knows but little of the alternation of fear and hope, of sorrow and joy, of success and disappointment of prosperity and adversity, with which human life is made up. He does not consider that in every blossom, and under every rose, which they attempt to pluck, there lies concealed a thorn. The principles of religion are necessary to correct their views, and to reduce their expectations to the proper level of human experience; and this is the object contemplated in our Sabbath-school operations. The obligation of parents to teach their children the scriptures, is one which God has imposed, and for the discharge of which, he will require a strict account. But it is believed that Sabbath-schools are happily calculated to aid parents in this important work. In the domestic circle it is frequently difficult to fix the attention, and to produce that excitement in the youthful mind which is requisite to make any considerable progress. The concerns of a family are often so numerous, that

even by the well-disposed, but little time can be spared for the exclusive instruction of children. But though it is not designed to release parents from these obligations in this good work, yet may not many of the difficulties be obviated by associating the members of different families under the same instructors? And will not the listlessness of youth be overcome by seeing others engaged in the same pursuits, and much time be saved by parents, for religious meditation, or other necessary concerns?

I do not wish our friends to engage in this business with the cold and doubtful feelings of the mere speculatist, but from a full conviction of the importance of the object contemplated, and of the correctness of the principles upon which we pursue it. —For while the dreams of the enthusiastic theorist often vanish in the light of experience; he who acts understandingly, and from sober conviction, seldom fails of accomplishing the desired object.

That something ought to be done by us as a people, with special reference to the happiness and salvation of the youthful population of our country, it is presumed we are all ready to admit. And where is the man who has even but a partial acquaintance with the history of Sabbath-schools but will acknowledge, that when properly conducted, they are, in the hands of God, the most efficient means of promoting the moral and religious improvement of children, that have ever been witnessed by the church or the world? Volumes might be filled with corroborating facts; and arguments heaped in favour of the institution.

With the very name of the Sabbath we associate the most serious, pleasing, important, and interesting ideas. On that day, the attention of the whole Christian world is called to the subject of religion. When we see thousands on every side of us, almost as if by instinct, abstaining from worldly business and amusements, a kind of religious feeling comes over the mind, and we find ourselves, by the influence of surrounding circumstances, or by a mysterious Divine agency, more disposed to give and



receive religious instruction on that day, perhaps, than on any other day of the week. It may also be observed that from the same or similar causes the mention of the Sabbath-school sends forth a kind of pleasing charm to the minds of all concerned therein, which composes the mind for the consideration of the important subjects which may be introduced. And when the school is dismissed, still the Sabbath continues; and it is not until the following day, at least, that the sports and amusements of childhood are permitted to interfere, to destroy the good impressions that may have been made. And as Sabbath schools are, (or ought to be,) of a decidedly religious character, where nothing is taught but what has an important connexion with Christianity;—if the doctrines and precepts of our holy religion can be inculcated with propriety and safety among all classes of men; and if the grand object contemplated be, as far as it is practicable, to furnish children with a complete religious education; then where is the objection which can be brought against Sabbath-schools, which will not bear, with the same force, against preaching the gospel, and all the means of grace?

Thousands are awaking to a sense of their high responsibilities, and to the importance of a radical change in the education of children, as the most probable method of effecting a thorough reformation of society at large; I rejoice in this innovation, and trust that many of my brethren rejoice with me. Then let us come forward and put our hands to this great work of forming the principles and habits of those whom we may contemplate as the joy and hope of their parents; the future fathers and mothers in Israel; the supporters of the community; our legislatures, judges and ministers of the gospel; the pillars of the church and state, and benefactors of the world.—*Zion's Herald*.

#### NEW-BRUNSWICK SCHOOLS.

"On Sunday, Sept. 9th, we had the pleasure of attending the anniversary of the schools under the care of the Somerset and Middlesex Sunday-

School Union. At three o'clock P. M. several schools assembled in the Presbyterian church, New Brunswick. The number of scholars present was about 500. The house was crowded with spectators at an early hour, and many were compelled to retire for want of room. Addresses were delivered to parents by the Rev. Mr. Webb—to the children by Rev. Mr. Jones, and to the teachers by Mr. Fisk; concluding prayer by Rev. Mr. Hardenburgh. Hymns selected for the occasion were sung, and a collection was made for the benefit of the Union. The scholars conducted themselves with the utmost propriety and decorum, and silent attention prevailed among the audience. The exercises and proceedings were all solemn, and suitable for the sacred day. Seldom have we witnessed a more interesting anniversary in any part of our land. May the zeal already existing in this favoured city, increase until every child and youth within its borders shall be brought within the happy influence of Sabbath-school instruction."

#### ADDRESS

FROM THE MONTHLY MEETING OF FRIENDS IN PHILADELPHIA, TO ITS MEMBERS.

"Let those among us, (says this document,) who have been entrusted with an abundance of the things of this world, reflect, that the Christian duties are incompatible alike with luxury and ostentation. Even the lawful enjoyments of this life become an offence in the divine sight, when they absorb the attention and alienate the heart from Him. That they may be used innocently, they must be used in his fear. May we, when blessed with prosperity, remember the hand that formed us; lest we slide, by little and little, into the customs and fashions of the world. Large possessions attract numerous acquaintances; luxurious indulgences excite fresh desires, and unfit the mind for inward retirement, for self-examination, and holy aspiration to the Source and Fountain of every blessing. We are concerned to caution against the dissipation of mind and waste of time,

which are caused by large companies and costly entertainments. These assemblages minister to "the lusts of the eye and the pride of life;" and furnish no food for the immortal soul—nothing to which the awakened mind can recur with peace.

"Let none among us suppose, that our testimony to simplicity and plainness is confined to language and dress. When maintained on its right ground, under the influence of the Spirit of Truth, it is a pervading principle which controls the whole conduct; which will prevent the vain decoration of our houses, as much as of our persons, and guides us in a plain way of living, no less than of speaking. How great is the influence, and how awful the responsibility of evil example! How many has it led into expenses and customs beyond their means, and out of the truth: thus involving in distress and shame, those who might, otherwise, have preserved an unblemished reputation, and been useful members in the church.

"But it is to the youth, that the evil example of self-indulgence is most pernicious. How can parents expect to train up their children in the simplicity and humility of the Christian Faith, if they themselves are walking after the flesh? May they seek strength, to order all their conversation aright, and for qualification to discharge their solemn duties, that so, parental authority may be softened by affection, and filial love seasoned with fear. Endeavour to instil into the minds of your children an abhorrence of falsehood; an habitual reverence for our Almighty Creator, and a love for the Holy Scriptures. Accustom them early to self-restraint, to subordination, and to patience. Teach them respect for their superiors, modesty, sobriety, silence, submission. Train them, by some useful occupation, to habits of industry. Keep them, as far as it is in your power, from the evil practices and vain fashions of the world; and acquaint them early, and impress their minds seriously with the nature and ground of our Christian profession.

"The frequent reading of the Holy Scriptures is incumbent upon every member of our religious Society, and

especially upon parents and heads of families. Where such are rightly concerned for the true welfare of those committed to their charge, we are persuaded that the frequent assembling of their children and domestics, for that purpose, would be required and practised as a Christian duty. They would, we doubt not, often experience such opportunities to be seasons of favour and refreshment; in which parents and children, masters and servants, would be strengthened to keep in their respective stations, and to fulfil their respective duties, in the fear and counsel of the Lord.

"We have been deeply affected at the loose condition in which lads and apprentices among us are often allowed to grow up. It would seem as if many were left without an eye to watch, a master to control, or a parent to guide their conduct. We entreat those among us, who have the charge of apprentices, to take them, if practicable, into their families; to train them in habits of industry and obedience; to guard them, with parental care, from evil example; and to bring them up in the love of the Holy Scriptures, and in the attendance of religious meetings.

"Our predecessors maintained a faithful testimony, which will not, we trust, be abandoned among us, against the vain amusements of the world. Did we bring home to our consciences the uncertainty of life; the utter darkness which shrouds the events of the next coming moment from our sight; and the unspeakable awfulness of death and judgment; we should see, at once, the nature and ground of this important testimony. We could not then waste the precious hours of life in worse than idleness; in feeding a vain mind; in attending immoral exhibitions; or in perusing books calculated to excite the passions, or to drown serious reflection, and tending more, perhaps, than any of the other devices of the enemy, to unfit the mind for instruction in the school of Christ.

"How memorable in all these respects was the blameless and circum-spect walking of our ancient Friends! Their justice and integrity inspired a



confidence in the word of a Quaker, and established reputation among men, which the experience of our own times has, in many instances, too much tarnished and impaired. Taught of that Spirit which Jesus declared that the Father would send in his name, they were specially careful to build on the only sure foundation, our Lord and Saviour Jesus Christ. From Him, as from an inexhaustible fountain, flowed the various testimonies which were given them to maintain. It was under the guidance of his Holy Spirit that they established an order and discipline in the Church, which should be supported, as they were instituted, in the love and meekness, the firmness and wisdom, of the Spirit."

#### QUARTERLY EXAMINATION AT PENNINGTON.

On Sunday, August 19th, the several schools belonging to the Society, assembled in the Presbyterian Meeting house. A sermon was delivered by Rev. Luther Halsey. A verbal report of the schools was given by Rev. Mr. Ogden, by which it appeared, that during the present year the number of schools has increased from *one* to *six*—that libraries have been established—that the improved system of uniform and limited lessons has been adopted with success—and that a far greater interest has been manifested among parents than at any former period.

After Mr. Ogden's address, Mr. Millette, one of the Superintendents examined the scholars, on one of the selected lessons, by asking Judson's questions. The answers were given promptly by the scholars, much to their credit, and the gratification of the audience. Addresses were then delivered by Rev. L. Halsey, and Mr. H. Fisk, and the exercises closed by singing a hymn from the Sunday-school hymn book, and by prayer.

#### ANECDOTE.

*"The Sunday-school needs only to be seen, to be approved."*

Near one of the Sunday-schools in New Jersey, there were two respect-

able gentlemen whose influence was exerted against the school. At length they were induced to pay it a visit on the Sabbath. After witnessing the manner in which it was conducted, and judging candidly of its utility, they became decided friends—subscribed liberally for the library—and on the very next Sabbath one of them sent *three* children and the other *four*, and through their influence the number of scholars has increased; and the school rendered more prosperous than at any former period.

We have known many cases similar to this. Many who have been bitterly opposed to Sunday-schools, have become their warmest friends and supporters, by barely witnessing them in operation. No man, who regards the improvement of the rising generation—the welfare of his country—or the salvation of souls, can oppose them, after witnessing their beneficial effects. If any doubt this assertion, let them visit the school two or three Sabbaths, and then judge from their own feelings.

*New Jersey S. S. Journal.*

#### CITY UNION.

The Philadelphia City Sunday-School Union have appointed the Rev. Sutherland Douglass, of the Episcopal Church, of Troy, N. Y. to be their Missionary or Agent; and we understand he has accepted the appointment, and will enter on the duties of the office about the first of next month.

The Southern, and the Northern Unions (Philadelphia,) are also making efforts to secure the services of agents in their respective bounds.

#### MISSIONARIES.

Since the last report the following persons have been commissioned by the American Sunday-School Union as agents to promote the Sunday-school cause:

Mr. Henry Aurand, Berks and Schuylkill Counties, Pa. Rev. George

G. Sill, bounds of the Genessee Union, N. Y. Rev. Mr. Watson, Pendleton, South Carolina. Rev. William M'Campbell, Tennessee. Rev. Thomas Brown, Tennessee. Mr. James Cahoon, Rochester, N. Y. Rev. Samuel L. Crosby, Franklin, Co. N. Y. Rev. Elbridge G. Howe, Illinois. Rev. Thomas G. Allen, Rockville, Maryland.

#### NEW TESTAMENTS.

The price of the school Testament, published by the American Sunday-School Union has been reduced to the following prices:

Bound in sheep, lettered and filleted, on fine paper, 22 cents.

Bound in sheep, not lettered, common paper, 15 cents.

Bound, leather backs, common paper, 12½ cents.

We shall feel much indebted to any correspondent who will inform us by whom the following lines were written. For the sake of the excellence of the poetry, and the exquisite feeling which pervades them, we could wish they were American; but the allusion to *wan poverty* belongs not to our own happy country. It rather points us to the crowded population of the manufacturing districts of England.

#### THE SUNDAY-SCHOOL.

Group after group are gathering—such as prest  
Once to their Saviour's arms, and gently laid  
Their cherub heads upon his shielding breast,  
Though sterner souls the fond approach forbade;

Group after group glide on with noiseless tread,  
And round Jehovah's sacred altar meet,  
Where holy thoughts in infant hearts are bred,  
And holy words their ruby lips repeat,  
Oft with a chastened glance in modulation sweet.

Yet some there are, upon whose childish brows  
Wan poverty hath done the work of care;  
Look up ye sad ones! 'tis your father's house  
Beneath whose consecrated dome you are;  
More gorgeous robes you see, and trappings rare,

And watch the gaudier forms that gaily move,  
And deem, perchance, mistaken as you are,

The "coat of many colours" proves His love,  
Whose sign is in the heart, and whose reward above.

And ye blest labourers in this humble sphere,  
To deeds of saint-like charity inclined,  
Who from your cells of meditation dear  
Come forth to guide the weak, untutored mind,—

Yet ask no payment, save one smile refined  
Of grateful love—one tear of contrite pain!  
Meekly ye forfeit to your mission kind  
The rest of earthly Sabbaths.—Be your gain  
A Sabbath without end, 'mid yon celestial plain.

#### "ALL THINGS OF GOD."

Thou art, O God, the life and light  
Of all this wondrous world we see,  
Its glow by day, its smiles by night,  
Are but reflections caught from thee.  
Where'er we turn, thy glories shine,  
And all things fair and bright are thine.

When day, with farewell beams delays  
Among the opening clouds of even,  
And we can almost think we gaze,  
Through opening vistas into heaven;  
Those hues that mark the sun's decline  
So soft, so radiant, Lord, are thine.

When youthful spring around us breathes,  
Thy spirit warms her fragrant sigh;  
And every flower that Summer wreathes,  
Is born beneath that kindling eye:  
Where'er we turn thy glories shine,  
And all things fair and bright are thine.

#### THE WARNING.

Say, sinner, hath a voice within  
Oft whisper'd to thy secret soul,  
Warn'd thee to flee the ways of sin,  
And yield thy heart to God's control?

Hath something met thee in thy path  
Of worldliness and vanity,  
And pointed to the coming wrath,  
And charg'd thee from that wrath to flee?

Then thou hast heard a heavenly voice!  
It was the Spirit's gracious call;  
It bade thee make a better choice,  
And haste to seek in Christ thine all.

Sinner, perhaps this very day  
Thy last accepted time may be!  
Oh! shouldst thou grieve him now away,  
Then Hope may never beam on thee.

#### MUSIC OF NATURE,

By James Edmenston, Esq.

Musie of the bough, that waves  
As the wind plays lightly o'er;  
Musie of the stream, that laves  
Pebbly marge or rocky shore;  
Sweet your melody to me,  
Singing to the soul,—the tone  
Exceeds by far the minstrelsy  
Of halls wherein bright harpers shone;  
For ye attune His praise, who made  
The wondrous perfect frame we view,  
Each hill, and plain, and leafy shade,  
And yon fair canopy of blue:  
Ye seem to sing.—"How great the arm  
Of that high God who reigns above;  
Him worship! but without alarim;  
His dearest, best known name is Love!"